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courage for the carrying out of the great plans which the Hierarchy have made. Of these plans, he says: "Their future rests with the Catholic people of the country. According to our Faith, so will it be done with these, our Works. Our leaders have spoken; it is for their people to heed and do" (p. 466).

FLOYD KEELER, M.A., S.T.B.

His Reverence—His Day's Work. By Rev. Cornelius J. Holland, S.T.L., with an introduction by Agnes Repplier. New York: Blaze Benziger & Co. Pp. 213.

How few of the laity really understand the priest! And how little there is in print which will help them to get his point of view! This book does just that, and so would be welcome had it no other merits. But since it is most attractively written, is easy to read (the present reviewer devoured it in a single evening) it ought to take a place unique in our literature.

The author has cast it into the form of letters written by a priest to a devout lay-woman of his acquaintance, and has divided his subjects to cover thirty of them. They deal with almost every conceivable phase of the life of a secular priest and of his contact with his people. In her introduction Miss Repplier exhibits that trenchant analysis of the book which has made her the queen of Catholic essayists, and her statement that it "tells why priests do not like public meetings and social gaieties, why they do like the companionship of other priests, why they are ill at ease at a theatre, and happy at a ball game, why they buy books, and passionately covet foreign travel . . . the need of raising money, and the weariness engendered in the souls of the congregation by the perennial nature of this need, the complicated relationship between a priest and the lay organizations of his parish" gives a good summary of many of its features.

The author has hit the happy medium between being too didactic and too familiar. He manages to inject a good deal of Canon Law and no little doctrine, but the reader is not being "preached at" and when it is explained the average layman will wonder why he didn't know the matter in hand all along. The priest portrayed is just the ordinary pastor, of whom there are thousands. He is not the impossible creature which is presented to us in so much fiction, but is that consecrated man, with his faults and foibles, delightfully human, upon whom we all de-

pend so much but whom we too frequently do not sufficiently know or appreciate. This volume will help us to do both. And it might very readily be given to anyone, Catholic or non-Catholic, who wants to understand our clergy better.

An extended review would necessarily be somewhat invidious, as attempting to pick and choose when it is all good. The only advice we can give is—read it yourself!

FLOYD KEELER.

A Christian's Appreciation of Other Faiths. By Rev. Gilbert Reid, D. D. Chicago: The Open Court Publishing Co. Pp. 305.

The author tells us in his preface that "this volume consists of a series of lectures delivered in Shanghai, China, during the early days of the Great War. They were delivered in the weekly conferences of adherents of the World's Great Religions in the International Institute of China. They were given under the auspices of the Billings Lectureship, controlled by the Unitarian Association of Boston. No restriction was placed on the lecturer "either in choice of topic or in its treatment" (p. 5). The first four lectures deal with the four great non-Christian religions, which have a considerable following in China—Confucianism, Taoism, Buddhism, and Islam. Since he calls the whole series an "appreciation" it is evident that the irenic method of finding things held in common by these and Christianity is the one pursued. In doing so he often appears to be in the predicament of a man who feels bound to admire his host's possessions, to express his admiration even at the expense of strict truthfulness. But it is surprising how much one may find upon which to build once one starts to do so. And the elements of natural virtue inculcated by Confucianism, Taoism, and Buddhism are well brought out in the lectures on these religions. That the author is not always capable of clear distinctions himself is evidenced by the following: "Buddhism has always been a reforming religion, just as Christ was a reformer in Judaism, and Huss and Luther and Knox and Cranmer were reformers in the Christian Church, under the leadership of the Pope of Rome" (p. 51). His difficulties seem to increase as he approaches Islam, and, although he is "an ordained minister in the Presbyterian Church of China" (p. 5), his thought seems not far from the friendly Unitarians who founded the lectureship. One can-